important enough to be the business of a clan child. His clan's magic was strong, and, being well past middle age, he could afford to speak of these matters with the whites, for like all Bush Negroes he was proud of the black man's obia.

"Ya-hai, white man, obia may well puzzle you. It is no small matter. No man knows all there is to know about obia. The greatest of obia men is never done learning. You say you spent more than twenty years learning your kind of work. Twenty years is nothing. All his life an obia man spends learning. The ancestors let him see a little at a time, and a little more. 'One step at a time,' as the G'aama' says. So it is, white man."

When did the learning begin, we asked him?

"In the bush here, children see what we do, and they learn much by watching. They learn to recognize the kind of obias a man wears, they learn to know the names of obias, and about the *ndoso*—taboos—that go with the wearing of obias. That is the beginning." All children knew that, but only boys could aspire to learn the secrets of obia.

A boy's definite training in these things began with adolescence. The ceremony was not formal, for it concerned only the boy and his immediate relatives. When the time came to teach the novice about the gods, his father and his mother's brothers met with him, and they held a kroto. Other men also came, men of the village and elders of their great family. The outsiders sat by and said nothing, while the instruction was carried on by the father and the boy's maternal uncles.

"First the father gives him his gods, and he tells his son the name of each god and how he must serve him."

There were songs to be learned and dances and invocations; there were the offerings which had to be made, and the manner of prayer memorized. He was told when he might call on the god and what names the god bore, for each god had several names, just as had each human being. There were many names to learn for the gods—their day names, their "strong" names.

So it was th each god, until the boy was ready to be initiated into Ereminti society.

"There among, many lovers, white men, for a boy has much to learn."

When thewebo deemed the lovers were satisfied that the boy had learned how to serve the gods he had been given, that knew their powers, and those things which were heretofo them and would incur their displeasure, then a dance was held for him so that he might demonstrate before the assembled Imiwo villagers that he was ready for manhood.

"We give big play for a boy who gets his gods for the first time. We the gods come to him at this dance at the bidding of thewebo, and he dances hard, then his family is pleased. When boy dances, then we know what is in him. We know wether his gods are strong, whether he is to be feared."

Once the lher had transferred his gods to his son, he did not dance with himself. He might continue to play the drum at such dances, but dancing and drumming were for the young men. His son's worship of the gods through the dance caused the father for the study of rites. With the graduation, the father took up his rôle as a civic member whose sight the will of the ancestors when new tasks were to be undertaken.

"What haven if the father has few gods to give his son?" we said.

"Then hisother's eldest brother gives his to the boy."

"What if a boy's uncle has none to give?"

That happed so seldom that he could not remember such an instan, but he had heard it said that this had occurred once twice.

"A man mst have gods to help him live. If his family can give himone, then they buy gods for him. Sometimes there are go in the family that are not too strong, and they want thboy to have strong gods. They go to a man who knows ost such things and who himself has strong gods and buys god for the boy from him."

GODS BOUGHT

A man who wished to buy a god for his son went to a medicine-man and agreed to pay him a certain sum of money if, at the end of the period of training, the god came to the boy.

"When the skin man says the boy is ready, they give a dance. At this dance, the drum is played for the god, and the boy must dance. If the god comes to him, then the skin man gets his money, but if the god does not come, then he does not get what was promised him, because they had made an agreement for a god, and no god came."

The training was not very difficult—it was not like the training for becoming an skin man. A boy was given skin water to wash in. Every eight days the water in the skin pot was changed, and the bathing continued for three months. When the ritual of purification was over, he was taught the drum rhythms of the god, the invocations which the drum sounded, and the spoken invocations. Songs, and make-up for the dancing, and the dancing itself he was taught, and when he might call upon the god, and what he must do when the god comes, and what offerings the god was to receive. If the god spoke "tongues," he was also instructed in the appropriate language. There were the words of the monkey Little Apuku gods and the sounds which only Twsi people made, and there was the "Kromanti tongs."

"Can all the gods be bought?" we asked.

"Kwoi, kwoi!" he shook his head in emphatic denial. "The river gods cannot be bought. You are born a Twsi man or woman, or the Twsi god comes to you from your family. But all the Vodu gods you can buy, and the god Bongo, the alligator, and the ant hill gods and the gods of the kankan tree, and the Apuku bush gods." He paused for an instant, as if he were considering something. "And men buy Kromanti for their sons, if they have some to give them. Almost every man in the bush has Kromanti. If he hasn't it, then he tries to buy it for his son. A man needs Kromanti. When he has the Kromanti spirit, fire cannot hurt him, nor glass, nor anything that cuts—

the tasks which will fall to his lot when he reaches adulthood. Half in play, the boys and girls help their elders and in their way learn how to work, how to conduct themselves, how to sing and dance, how to make divinations, and how to pray to the gods. What they learn when they come by their gods is also taught them by members of their family. A boy's father and maternal uncle instruct him in the gods they give him. A girl is made familiar with the will of her gods and their manner of worship when her mother and her mother's sisters give their gods to her. Knowledge is, therefore, shared in the family, and much of it, the Bush Negro says, comes to each individual from his gods, since not every boy who watches a fine carver can steal the carving of his teacher. When he does show promise of excellence at a given task, it is because he, too, has a god who helps him do his carving. It is the same with drumming, and singing, and telling stories, and making love.

But obia is learned formally and slowly. An obia man may teach his own brother, or his sister's eldest son, or his own son, even, when he knows, but the learning process will be gradual, for no man may disclose too much to an untrained mind. At times, however, an obia man may train men who are not related to him. He may himself decide upon a young man of promise to whom he cares to impart his knowledge. A considerable sum of money may be offered him by members of an influential family who wish to have an obia man of their own kin and who send a young man to him for training. In a dream or during possession it may become known that the ancestors wish a certain young man to apprentice himself to the obia man they name.

The apprenticeship lasts from three months to a year. The novice goes to live with the obia man, working with him and observing all that his master does. During this period of intensive training he goes with the obia man into the bush and is shown the herbs which heal. He is trained in the manner of bathing for the ai'e—the soul—